

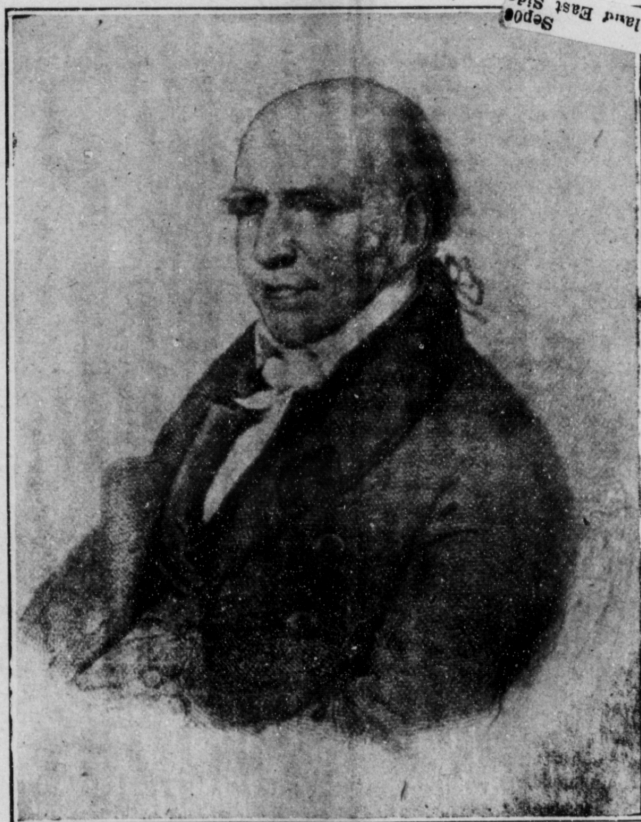
# BLUE GRASS BLADE

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*DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT*



STEPHEN GIRARD



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Any man may be a hero when surrounded by the pomp and circumstance of war, when the cheers of contending thousands, the roar of batteries and the crash of steel breeds murder in the blood, but picture an old man pacing the floor of a Philadelphia tenement house among the dead at the midnight hour, crooning a lullaby to some nameless babe breathing out its little life upon his bosom, and you find a hero, who, seeing at the end of life's fitful fever only an ever-dreamless sleep, performed a work greater than to carry a cross, and such a man was Stephen Girard.

Stephen Girard, founder of the famous college that still bears his name, was born at Bordeaux, France, in 1750. At a very early age, in fact, at or about fourteen, he took up a sea-faring life and was made cabin boy. One promotion after another came to him, passing through all the various stages of command, he was finally made master of a ship in 1773. Three years later he settled in Philadelphia, and opened in business, in a small store on Water Street which he made his home for upwards of sixty years.

During this period he became the owner of a large fleet of sailing vessels and his enterprise enabled him to accumulate a vast fortune. He imported and exported goods from all parts of the world and one of the most notable features connected with these vessels is that he had named them after some prominent Freethinker, some philosopher, or rationalist exponent. His ships bore such names as Voltaire, Rousseau, Montesquieu, Helvetius, and the like. Being a Freethinker, himself, he had no use for evangelic Christianity and never attended church. Yet he did not object to his employees professing such religious proclivities as they pleased, for his liberalism was such that he had a respectful toleration for the rights of others that while he wished to enjoy his own religious freedom he never denied a like freedom to others. And it was such a man, standing in the conflux of two eternities, without belief in god or hope of any future life, firm in love and charity, bid defiance to destiny and played the part of a man.

History will know of Stephen Girard as the founder of his college for nameless orphans. But we know of him, now, as one, who, when Philadelphia was plague-swept, and the sanctiloquent preachers had fled, when husbands abandoned their wives and mothers their babes, so frightful was the pestilence, so busy the grim reaper, never faltered, and this man, then the wealthiest in America, with neither kith nor kin to hold him by the heart-strings in that stricken city, refused to seek a place of personal safety, became a common nurse, and through the long, hot days and fever-laden nights, toiled from house to house and from room to room, beating back the pestilence, seeking to suffer and to

save. "Love thy neighbor as thy self." So reads the Christian law, but Stephen Girard went further and beyond the statute. Thus one Atheistical Girard became of more real human value than all the ministers of the gospel who claimed Philadelphia as a home.

The people of the Quaker City knew Girard only to love him, and they did love him until the day of his death which occurred in December, 1831, at the age of 81 years. To those people he was of blessed memory. At his death it was found he had disposed of his great wealth by making a number of bequests in which his great liberality of spirit was again made manifest. Among these bequests were, Pennsylvania Hospital, \$30,000; Deaf and Dumb Asylum, \$20,000; Orphan Asylum, \$10,000; Lancaster Public School, \$10,000; Society for Distressed Sea-Captains, \$10,000; City of Philadelphia, \$500,000; For the building of canals in Pennsylvania, \$300,000; For the Construction and maintenance of a college for poor orphan boys, \$6,000,000. In his will he made the following provision touching the endowment of the college:

"I enjoin and require that no ecclesiastic, missionary or minister of any sect whatever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose or as a visitor, within the premises appropriated to the purposes, of the said college. In making this restriction, I do not mean to cast any reflection upon any sect or persons whatsoever, but as there are such a multitude of sects, and such diversity of opinion among them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce. My desire is that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence toward their fellow creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their natural reason may enable them to prefer.

In spite of the above testamentary provision the purpose of Girard has been thwarted, the will broken through a superstition tainted court, and to-day, the church has practical control over the college which the money of this noted infidel founded.

But the glory of Girard can never fade. No amount of superstition can dim its brightness. Like Palne, his deeds stand as his greatest monuments. More than marble column or bronze figure, they speak unto all mankind in certain tones.

## Treachery in the Hepburn Bill

(By Channing Severance.)

Freethought and Freespeech are the basis of liberty, and on them depends the progress of the world; so every attempt to restrict or prevent their exercise is a detriment to humanity. Yet there has always been determined opposition to both by two forces in society, religion and government. The priest, and the king before the days of republics, had a common object; to despoil and subjugate the masses; to rule and rob without the slightest regard for human rights or happiness, and every government that centres in one man power remains the same to this day, while religion and religious forces are as hostile to Freethought and Freespeech as ever. All governments, no matter how professedly fond of liberty when formed and established, become timid, conservative and reactionary later on, when it comes to placing power in the hands of the whole people; and the machinery of government is monopolized and run by a very small majority of the citizens in every nation, regardless of name or character. Our government is no exception, and it is today under the almost exclusive control of the money power; concentrated wealth, and the religious element, despite its democratic and secular basis. As the inequalities of wealth increase and millionaires and paupers multiply, restrictions are created to hold restless and dissatisfied people in check, and free speech and a free press are now considered so dangerous, that the coils of statute laws are invoked to insure that restraint which the foes of freedom desire. Our national constitution which is the supreme law of the land grants freedom of speech and the press, but notwithstanding this fact, a bill has been introduced into the United States Senate giving to the Post Master General power to debar from the mails any publication that in his judgment should not circulate. It is distinctly aimed at socialist literature which is fast becoming a power in the land for the influencing of public opinion; but this same law would not necessarily be confined to that class of papers and literature after it was created, and with it, upheld by the Supreme Court as seems likely it would be, every Freethought paper in the land could be destroyed as well.

And the religious element would never rest until they were, goes without saying, for it has long desired a more far reaching law than the hazy and indefinite Comstock law with its inability thus far to reach strictly Freethought, anti-Christian papers.

A more despicable effort to undermine liberty and to turn back the wheels of progress, has never been made than is seen in this Hepburn bill giving autocratic power to the head of the postoffice department, who, of course would be a willing puppet in the hands of those plotting to destroy radical and rational publications, having for their object better social and industrial conditions.

These are the kind of people that eventually get to the head of every government, and they have now got control of the machinery of ours; and the principles advocated by its founders, Paine, Jefferson, Franklin, and such great and grand intellects who were sincere lovers of liberty and progress, are fast being lost sight of, and are principally used only in oratorical jugglery on the 4th of July and just previous to elections.

The alarming concentration of wealth in this country must disturb the thinking man, for it has been the cause of every nation's downfall on the pages of history. With the tremendous power that goes with great riches in the hands of the few, corruption, injustice and tyranny always prevail; and those who have got the power through the possession of wealth are so crazed with greed and the love of power, that they will hesitate at nothing to increase and perpetuate both. To do this nothing is so essential as to muzzle the press and prevent freedom of thought and speech, and as we get more rotten politically and religiously that is just what is being done.

Until recent years the right to speak in the streets of our cities and large towns was not denied, and discontent with existing conditions was freely vented as the Constitution permits and proclaims it may be. Now all is changed, and the change has mostly taken place since the conditions in 1894 created a Coxey army and led it to march on to Washington. In Los Angeles at that time no restrictions were placed on street speaking, and we whooped things up good under the impelling forces that then prevailed to make misery and discontent, and it was the same in most places. Up to that time "our rulers" had not realized the necessity of smothering the voice of discontent so fully as they have since, and now we see city ordinances in conflict with both state and national constitutions, denying the right of the people to assemble and discuss their grievances unless able to hire a hall, and then do it under police supervision. When the people wish to hold public meetings and to in-

dulge in their right of free speech, that fact establishes another fact, that there is something wrong and changes are needed to undo it. Unless there is and something of vital importance draws the people together no speaker can get a crowd, or hold them if he does.

Here we learn how the necessity for public meetings may be seen, and when that necessity exists to deny the right to peacefully congregate and make known the cause that have impelled the assemblage is an act of indefensible tyranny, and should make the blood of every true American boil who reflects on how our government was formed and the principles that animated its founders.

Very recently the socialists in Los Angeles have made earnest efforts to get a permit for public speaking on the streets, a privilege which is freely given to religious fanatics who are howling nightly in many places, but it was denied them, though any morbid-minded, half-crazy individual on religion who wants to talk about God and an imaginary world of no concern or importance, is never denied. This injustice is so glaring no words can express the contempt felt for the temporary possessors of power who are responsible for it; and so closely are newspapers connected with politics and politicians; so great is the influence of dollars and patronage, that none of them protest against this outrage on equal rights, and all remain as mum as a clam on the principle involved. Believing they had a constitutional right to speak on the streets despite a city ordinance, the socialists made the attempt, and when asked for their permit read both state and national constitutions giving the right of free speech. But it did no good, city ordinance being superior to both so the speakers were placed under arrest, and when bail was offered for freedom while waiting action of the courts in the matter, \$100 was demanded in each case, though \$5 or \$10 is generally demanded in misdemeanors no greater. As is well known socialists are persistent people not easily squelched, so they have continued to speak and to be arrested, taking that way to rouse public opinion on a most vital question—Freespeech. Probably \$1500, bail money is now up, and still they are speaking and being arrested, and every lover of liberty glories in their determination, for it is by and through such brave and determined characters that freedom in every form is obtained and perpetuated.

How many who read that immortal saying "eternal vigilance is the price of liberty" really think it has serious application to the present? But it does have, and never in our history as a nation were greater efforts needed than right now to

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## No Visible Sign

All Gods are Creatures of Man's Making  
and Change as Men's Notions Change.

(By John H. Schwartz.)

It has been the experience of the human race that the gods change as the race changes. Scarcely two persons can be found having the same concept of a god. There is hardly an intelligent old person, who advances in thought that attributes the same qualities to his god to-day as he did in his youth. Each day has found some modification necessary.

It is plain, then, that the gods are creatures of man's own making and are either good or bad, as the one who makes him. Let a man describe his god and he but portrays himself. If his is a god of wrath and torture, beware of that man!

The person who believes in a god at all, invites compassion, and he who believes in a god of wrath is indeed an object of pity.

Not long since I heard this prayer from a preacher. "Our Father, who art in Heaven, as we think of the cripples, the invalids, and of the asylums overflowing with the insane, we thank thee that no visible sign of thy displeasure rests upon us."

What a concept of God! And this is the Christian god! This is he who "sees the sparrow fall," and "numbers the hair" of the head!

Poor wretched cripple, this once promising youth whom disease has ravaged and deformed; whose limbs have been twisted into gnarled clubs; whose handsome form has given way to an unsightly hunchback; whose buoyant youthful hopes have been blighted; and whose highest aspirations have been thwarted! No more he dreams of a home with a loving companion and merry children. No more his fancy revels in the thoughts of broad acres and golden harvests. No more his imaginations delight in crowding the busy marts of the world making his influence felt among the men of millions. As he goes hobbling down the street, people pass to the other side, rather than to meet him. Young women who were his playmates in childhood shrink at his approach, not because they dislike him, but because their hearts bleed at the sight of his misfortune.

But ah, the gods! They being more of the divine and less of the human, delight in placing their "visible" mark of condemnation upon him. How these words grate upon the sensibilities of sensible people: "We thank Thee that no visible sign of Thy displeasure rests upon us."

Patient toiling mother! How faithful to every duty! She who read the scriptures constantly, believed them implicitly, and put her trust in god incessantly; She who bore so many children in obedience to the command, "Replenish and multiply the earth;" She whose last deliverance left her a helpless, hopeless invalid, is now recompensed with paralysis. Years of hope, of faith, of confidence, of happy anticipations were hers, and this reward. The expected felicity and the happy ripe old age have come but to the wheeled chair! Somehow, sometime, somewhere, for some reason of which she knows not, the wrath of the gods have been invoked and now their "visible sign of displeasure" rests upon her defenseless head:

But the worst of all is insanity. One visit through bedlam convinces. Let's not dwell longer upon the misery of the unfortunate. 'Tis more than humane man can bear. 'Tis enough.

Now and then the world gives birth to a human monstrosity. But what manner of man is this who entertains such a revolting belief? Poor deluded mental dwarf, who says: "It rains, we know not why; the wind blows, but why we can not tell." Such science and philosophy died with Martin Luther, and has been too long dead for resurrection. Yet this is the mental caliber of a man, who would be a teacher and leader of the people. This is the ignoramus who knows nothing of the nature of diseases, but has an abundance of knowledge of the wrath of God. Were I to seek for the "missing link," I would accord this creature the unique position between where monkey stops and man begins. And this is the fellow who knows from whence we came and whither we are going, and yet don't know why it rains!

How men and women, who came in contact with the various afflictions of the race, afflicting alike the good and the bad, can give their support to such a cruel doctrine, surpasseth all intelligent human understanding.

May my right arm hang helpless at my side, and my tongue cleave to the roof of my mouth, rather than to ever insinuate that the poor unfortunate cripple, invalid, or madman, has been visited by any angry God.

Leave it to this expounder, this gentleman of the cloth, to gratify his own morbid sensibilities with the prayer "We thank thee that no visible sign of thy displeasure rests upon us."

## What Constitutes a Freethinker.

If We Will But Teach Humanity Against  
Christianity the Victory is Ours.

(By A. B. Bennett.)

According to Webster's definition a Freethinker is one who disbelieves in the so-called inspired book of the bible and divinity of Christ. Let us consider those reasons are not all that constitute a Freethinker. The Bible contains the History of a tribe of people that grew into a nation by its conquests of a particular country. Prospered in its Arts and Sciences as previous nations had done. For centuries from Deuteronomy to Revelation we hear little or nothing of a heaven or a hell, but at this time a clearer revelation is said to have come to this nation but it is also silent about any future state.

Conspicuous characters of many generations pass before us. To all appearances they do not differ from similar characters of other nations by having any belief in a future state. Then we pass from the historical to the religious writings of this people. Of their hymns; of their temples; of their prophets, etc. Here, too, we do not meet with any clear reference to a future state. The wonders of this people is their works of Art and Sciences, all before the Christian era; some of which have not been excelled or equalled to this day. Is it not a historical fact that when a people go after strange gods, they, the people, invariably lapse into a state of semi-barbarism? Cannot we trace the wanderings of this people from Christ down through the centuries of semi-barbarism, Kingcraft, Priestcraft, ignorance and superstition? Cannot we trace the greater progress of this people from Galileo, Bruno, Martin, Luther, Savanolo, down through the centuries to Paine, Ingersoll, Edison, Mrs. Henry, Dr. Bowles and thousand and one immortals that are on earth for the amelioration of all mankind? Let us bear in mind that the bible has been translated and revised a score of times, always conforming to the times in which it is revised and that the original text is as much different as a horse is from a pig, compared with the present version. Therefore, as true Freethinkers let us by precept and example teach the truths of the universe as revealed in Nature; the truths of Astronomy as known today, the truths of physiology; the truths of a material religion, that polytheists still steeped in dreams of mythological superstition may become free. Let us teach a religion of humanity. Let us carry the doctrine of a rational Civil Liberty where liberty is not, and, in doing

this we may admit an outlying world into a greater civilization. Let us say with all truth that religion will endure and with equal truth that Orthodox Christianity will die.

The future church will be a religion of Conscience. The eternal laws of the universe will form the basis for this church. Like Luther and Knox nay, like Christ himself, we must declare war against all kinds of hypocrisy. Orthodox religion is a mockery, a libel, an insult to the intelligence of this our twentieth century civilization. Cannot we behold the sign of the times like Belshazzar of old, and see a writing on the wall? In all walks of life Science, Art and Literature is fast gaining ground for Freethought and victory seems well nigh won.

Could we with rapture thrill,  
The hearts of those we love;  
This earth would be a Paradise,  
Instead of that above.

## BLUE GRASS BLADE

Still Cutting the Ground and no Need to  
Change the Name. A Few Good  
Suggestions.

(By John F. Clarke.)

What is in a name?

The Blue Grass Blade will cut as much hay under that name as under any other.

There is nothing in the name to scare any timid soul nor to attract the thinking person.

If only such able and gifted writers as Mrs. Henry, Mrs. Closz, Drs. Wilson and Bowies, Kidder, etc., will give thirty minutes each week to the cause, the "Blade" will come out strong and cannot fail to attract attention.

I pass the Blade around and few who refuse to read it and many friends of mine refer to things in it. After a while they will subscribe for it. Keep on handing them out. Perhaps if a large edition was printed and a free distribution was made in a large city, Cincinnati, for instance, many persons would be reached that never heard of it before.

Surely the friends of the Blade will see that it is distributed. We Socialists flood the whole country with the Appeal of Reason and the result is a circulation of 312,000 per week, by subscription. The Appeal is getting so great in influence that the United States Postal and Justice Department are bent upon suppressing it. Quite a compliment, isn't it? It is not so

easy to suppress something that 312,000 persons are crying for. Let the Blade get 312,000 subscribers and the churches will begin to turn into moving-picture shows.

If the Blade could send out one Free-thought lecturer and distribute Blades in his audiences, it would revolutionize things. Ingersoll made money and advanced the cause of Rationalism. We hold little Socialist meetings and collect enough to pay expenses and sell pamphlets and give away tracts and papers. Dr. Willson or Mrs. Henry would make a good missionary. I will wind up with a little story that I heard.

An Irishman was dying in a Catholic Hospital. A sister of mercy was on one side of his bed and a Priest on the other. He was asked if he had any last request to make and said that he had about \$500 that he would like sent to his dear old mother in Ireland. The Priest told him that it was his duty to God to give two hundred to the church and the sister told him that if he gave \$200 to the Hospital that she would intercede for his soul with the merciful Virgin. He finally gave in and the Priest said:

"What message shall we send to the dear old mother in Ireland?"

"Tell her," said the dying man, "that I died, like Christ, between two thieves."

This may be a mere tradition, but I am sure that it has a more solid foundation than any chapter in the Bible.

Sound the call to action!

Let the writers write.

Let the Kidder kid.

Let Charlesworth use a good eye in picking out the errors in typeology and Jim grind out the stuff and the Band Wagon will be moving and the procession will line up.

Strike up:

Hark from the boom, the joyful sound!  
The Blade gang is cutting the ground."

Gird up our loins, we're on the hike;  
Pass us the coins, we'll take the pike."

"Nothing succeeds like success." Nothing fails like a failure. Transmuting a failure into a success is the out-come of scientific alchemy.

## BRAIN A NECESSARY FACTOR.

Mental and Manual Labor On The Same  
Footing In Socialism. Reply To  
M. Grier Kidder.

(By Louis Calais.)

Quite often some opponent of Socialism makes the statement, that "it does not recognize the value of brains in the production of wealth" and M. Grier Kidder in his article on "Human Eccentricities," takes occasion to repeat this statement in

the following words: "Don't the Socialists tell us the working man produces all the wealth," and in the context he makes it appear, that it is muscular exertion only that is meant. He fails to state the proposition correctly. He should have said "labor combined with nature produces all the wealth."

I don't know by what right or authority he assumes that "labor" or "working man"—if he chooses—has reference only to manual, and not to mental work.

The Socialist makes no distinction between mental and manual labor, because, as applied to production, there is none. They are simply two different kinds of labor, necessarily combined to produce a certain desired result, and all labor productive of wealth, necessarily partakes, more or less, of both characteristics.

The merest tyro in the study of Socialism, knows that there is no labor in which there is not some mental exertion. You can't do even section work on a railroad without a brain, and it must be in working order or you go to an asylum. The one is useless without the other, and it is simply ridiculous for anyone to try to separate, or contrast them in this connection, as they are both necessary factors in the production of wealth.

Mr. Kidder would not dare to openly contend that it is the idlers who produce the wealth. But by innuendo he tries to make it appear that they are in some way necessary to its production. Of course he means the idlers who are rich—the Rockefellers.

If he will read Miss Tarbell's "History of the Standard Oil," he will learn that the time and talents of all such persons, has not been devoted to the production of wealth, but to its accumulation—and sometimes not even to that—He will also learn that they are very unscrupulous as to the means they employ to obtain this wealth. And he may also learn that the reason why those men are millionaires, is because the millions who do produce, have been exploited of it.

Here is where Socialism draws the line. It does not consider the mental labor of those who possess great fortunes, and draw incomes because of ownership, of greater value than that of those who work with hand or brain to produce that income. And the Socialist contends that this wealth should remain with its producers, and not go to a Harry Thaw.

Such as he are welcome to all they ever produced. But we don't think it is right for them to have the millions that others have toiled and suffered for.

I advise Mr. Kidder, as well as all others, to study Socialism. It is the greatest and grandest movement on earth towards a higher and better civilization.



## Current Comment on Public Events

### M. D.'S. AND D. D.'S

According to well authenticated reports the city of New York is to have a church clynic for the treatment of nervous diseases, conducted on a joint plan, by doctors of divinity, and doctors of medicine, and in this the church would appear to be riding for a fearful fall.

The movement has been inaugurated upon a small scale, but some of the preachers in the big city and its tributary territory, are now openly advocating an extension thereof. With preachers and doctors at work upon a given case the patient will never know, if a cure is wrought, how

much is due to medicine and how much to divinity. Should both curative agents attempt to operate at the same time there might come a conflict of authority tending to a further injury of the patient's case and it would be a case of "pull god, pull devil" to see which could get there first and afterwards claim all the credit. It is evident that the doctors of divinity are unwilling to tackle the job alone and are, in a measure, compelled to call in the assistance of the doctors of medicine. The doctors of medicine would stand a better chance of winning by playing a lone hand, but with the preachers added to the faculty there are wider opportunities for a splendid graft and for business reasons the partnership between medicine and divinity was deemed more preferable than for each agency to operate alone. Should a dissolution ever take place, and each side undertake to run a clinic according to its own notions, we would be willing to stake our all upon the chances of medicine proving a winner in the number of cures, but the divinity element would get the larger share of the cash.

Preachers might seem by nature peculiarly fitted for the treatment of nervous diseases. They create more cases of a nervous character than all other elements combined. Religion, itself, is but the manifestation of a nervous disorder, and it would be idle to suppose that religion, the cause, could ever successfully be made a cure. Gentle minds revolt at the fearful doctrines promulgated in the name of religion, and under its influences, such minds give way to melancholy, and their affliction brings on nervous disorders. So far as is known this is the first time in history that an ecclesiastical organization has been effected to attempt to offer a cure for ills produced by itself. The experiments will

be watched with no little interest, but that interest would be even greater had the medicine portion of the treatment been left out.

### HERESY IN ROME.

Another mind, soaring toward the light; another mind, unable to retain the silly stories taught in the name of orthodox Christianity, has announced a rejection of the myths connected with the Garden of Eden business, and, as a result, the further right to officiate as a priest of god has been denied those high in church authority.

This time the denouement is found in Italy, the home of the Pope, and the present battle ground for mental liberty. The principal character therein is Father Peter Minochi, a Roman Catholic priest. In addition to his ecclesiastical predilections, he was also a historian and a scientist, and is rated as being among the best scholars in the nation. The scene of this little demonstration is laid in the beautiful city of Florence, where, it is said, the priest has ministered to a Roman Catholic congregation for years. His researches and investigations into the realm of both science and history had led him to completely reject the Garden of Eden story, and what is more, he is determined to make his rejection in public in spite of protest. The published accounts state that he had prepared a lecture which he proposed to give before the people of his parish, but, in strict accord with Roman Catholic custom he first submitted the copy of his lecture to the Archbishop of the diocese, for approval or disapproval. An approval meant that the lecture could be given under the sanction of the church. A disapproval meant that the lecture should be absolutely suppressed. The archbishop disapproved. The lecture was placed on the Index Expurgatorius. Father Minochi knew too much. Moreover he was possessed of an indomitable power and a courage that is simply superb. A retraction was demanded and as indignantly refused. Father Minochi gave the lecture without permission and for his pains he was refused the right to celebrate mass in any of the Catholic churches. So far so good. In former years a far different fate would have been meted out to him. This alone is an indication of progress. The church can no longer kill the man. It can only prevent him from officiating in their sanctuaries.

When the request reached Father Minochi

that he retract what he had put into that lecture, he wrote a reply, refusing, and what he had to say to his archbishop ought to be read by every man and women in the habitable world. No Freethinker could say aught more radical, or anything that could be more expressive, or more clearly to the point. It contains the sum of all argument and indicates just what an independent course of study will accomplish when freed from the trammeling influences of church domination. A portion of that reply made by Father Minochi is reproduced as follows:

"What? You ask me, as a man of honor and as a priest, to declare openly that I believe which I do not believe? You want me as a historian to say that a story invented by a fiction writer several thousand years ago, about the doings of a God, who had a garden on earth and who took there his evening constitutionals is true? You want me to say that I believe that in the garden lived a man made of mud and a woman made of the rib of the man made of mud and that from a certain tree in the garden a serpent spoke to them and tempted them to eat the fruit which that God coveted for himself? I shall never believe anything of the kind, nor shall I ever say that I do."

### CHURCH OPPOSING PROHIBITION.

Can it be true that the Episcopal church has been capable of grasping truth? Can it be true that after years of argument in which the church stoutly maintained a denial, and actively sought after religious legislation in an effort to make some sort of Christian observances compulsory, the church has at last been brought to a realization of the sociological fact that men cannot be made good or moral by law? Such seems to be the case if current newspaper reports are true. From them we learn that Bishop Grafton of Fond du Lac, and Bishop Webb, of Milwaukee, both in Wisconsin, have denounced prohibition as being a cause of crime, and Bishop Webb actually asserts that his opinion is that of the Episcopal church, as a whole.

There is, however, just a little inconsistency in some of the reasoning indulged in by Bishop Webb, who is accredited with saying: "Prohibition is advisable in the South because of the colored race, but in the North is unwise."

The principal ground upon which the objection to Prohibition in the north is made is that it encourages secret sales of liquor of a mean character, increases drunkenness and rowdiness. If this is true, which simply means, that in spite of prohibition the white men of the north can procure whiskey, would not the same conditions prevail in the South and the colored race display an equal aptitude in the same di-

rection? Members of the colored race do get whiskey in the South, even in prohibition districts, and if the Bishop's reasoning is good for the North it is also good for the South. If prohibition is wrong in the South it is wrong in the North, and the same argument holds good the other way.

Liberal minded men and women have long known that the friends of prohibition, as well as its advocates, do not, as a rule, come from either the Episcopal or Roman Catholic churches. They come from the more militant sects of Christian profession who seem to take an especial delight in regulating the affairs of their neighbors but cry "stop" the moment those neighbors attempt to apply a little regulation of their own. The history of prohibition proves its impotency, its viciousness and undesirability. Leave prohibition to the church and it will prove the rock upon which it will immolate itself. Allow Freethinkers to continue in the advocacy of temperance and its superiority will be demonstrated.

#### A JOLT FOR BRITISH LORDS.

Most of us have read Mark Twain's Innocents Abroad and we have been tickled with its rich humor. We have also read his Prince and Pauper, and the impressions made were, in effect, that even the courtiers of the king, including the king and queen, were unable to discern that Tom Canty was not their own son, bone of their bone, flesh of their flesh, and heir to the throne of England. The peasant, pauper lad, was compelled to assume the role of a prince of the realm against his wishes and because of his repeated protestations and declarations to the contrary he was deemed to be afflicted with dementia and a seal was placed upon the lips of all his attendants. We all know, who have read, that the satire beneath the story was in effect an argument that prince and pauper were of flesh and blood alike and to carry it still further, as they were equal at birth an equality would be established in death. In his relative position to the universe the prince stood no higher than the pauper lad, his only distinction came from the man created custom of permitting kings to rule over them.

A similar case in point. For generations, since the establishment of the British parliament, hereditary legislation has been tolerated, and permitted, through the medium of the House of Lords. In some way or another it was felt that a Lord had been cast in a superior mold, was of an order higher than the general run of humanity and, therefore, entitled to privileges and honor that were denied to the common people. This notion has been given a jolt, by one, James Parker Roe, an aspiring Englishman who claims to be tainted or blessed, we know not which, with a noble lineage and claimed the right

to a seat in the House of Lords. Procuring a ready-made robe for the occasion, he presented himself at the door of the Chamber and the obsequious doorkeeper, recognizing the robe, not the man, admitted him. He took a seat which, among others, had been appropriated by those claiming to be dukes, whereas, the visitor was simply posing as a lord. Dukes are of a higher order than lords. This created a controversy and the imposition was discovered with the result that he was finally "induced" to retire without creating a scene.

Whether it be true or not we do not know but it is reported that nearly all England is laughing at the ridiculous situation and this case ought to be an eye-opener to the lords who imagine themselves just a little better than some people.

### SMILES

Smile a little, smile a little,  
As you go along,  
Not alone when life is pleasant,  
But when things go wrong.  
Care delights to see you frowning,  
Loves to hear you sigh;  
Turn a smiling face upon her,  
Quick the dame will fly.

Smile a little, smile a little,  
All along the road;  
Every life must have its burden,  
Every heart its load.  
Why sit down in gloom and darkness,  
With your grief to sup?  
As you drink Fate's bitter tonic  
Smile across the cup.

Smile upon the troubled pilgrims  
Whom you pass and meet;  
Frowns are thorns, and smiles are blossoms,  
Oft for weary feet.  
Do not make the way seem harder  
By a sullen face,  
Smile a little, smile a little,  
Brighten up the place.

Smile upon your undone labor;  
Not for one who grieves  
O'er his task waits wealth or glory;  
He who smiles achieves.  
Though you meet with loss or sorrow  
In the passing years,  
Smile a little, smile a little,  
Even through your tears.

#### SWEET SLEEP.

In old Kentucky where the meadow grass  
Is blue;  
In shady nooks with silvery moon shining  
Bright;  
All through the night, the birds are sleep-

ing sweetly;  
How about ourselves?  
Can we enjoy it with as much pleasure  
If we try?

—Willard Horace Barhite.

#### TREACHERY IN THE HEPBURN BILL.

(Continued from page 2)  
ward off the encroachments of despotism and tyranny. Church and state are not so far apart in this country as names indicate, and the plotters are working both to destroy Freethought and Freespeech, without which there can be no such thing as liberty in any form. The stealth with which the Hepburn postal law has been introduced and the silence of the associated press on the matter is ominous, for by such sneaking and underhanded means did we get the Comstock law that has put so many Freethinkers in living tombs of stone and iron because they were freethinkers. Only those who wish to tyrannize over mankind and to get and to hold unjustifiable privileges, are opposed to freethought and freespeech; only such are working for restrictive laws on human action where natural rights are concerned, and when they are seen doing these things, self preservation and the welfare of posterity says resist them.

Good and evil are always fighting for supremacy, and under no government can its citizens retain the liberties they have or obtain more without constant effort. You cannot be off your guard without endangering your rights, for plotters are sleepless and ready with unpleasant surprises if you are; and when you discover opposition to the free interchange of thoughts between man and man, you will find it emanates from grafters with special privileges, would-be despots, or religious bigots.

There is a reason for everything, and those who work in the dark to accomplish results never did like publicity; and those who believe in special privileges and liberty for the wealthy class only, hate an agitator worse than a religious bigot does an unbeliever, and all of them want a law immediately to silence such citizens. But the man who believes in right and justice and don't want something for nothing, is not opposed to free speech and a free press, for he defends no system that robs and oppresses the producer and consumer; in other words that generates paupers and millionaires.

If ever the wrongs that prevail in society are remedied, they will disappear because of freespeech and a free speech paved the way; and any man who attempts to stand in the way of these natural and necessary rights, is an enemy of his race and a detestable character that invites the execrations of all mankind who love and desire liberty.



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**Editorial****THE CORRESPONDENCE SCHOOL.**

The Correspondence School, as announced in the Blade, can almost be declared an actuality.

Its fulfillment depends upon the number of pupils secured and with six already promised, in less than a week, there is no reason why the full complement of one hundred should not be enrolled.

Since the Blade first suggested a National Bureau to undertake this work investigation has proven that one central managing body would be more preferable and if the school, as now planned, assumes larger proportions than the Blade could properly care for, there is an abundance of scientific teachers in Lexington, both at the State University and at Transylvania University to furnish competent assistance in conducting the examinations.

So far no word has been received by the Blade in opposition to the School. Some opposition had been offered against the National Bureau. This came, principally from Mrs. Eliza Mowry Bliven, of the Materialist's Association, and from W. H. Kerr of the Church of Humanity. Both commended a part and both thought some other part was not to be commended, but neither found any specific fault. The Blade desires to say at the outset that the School is not designed to run antagonistic to either organization, but, on the contrary, to be an aid to both. Materialism and Humanitarianism denote intelligence. The school is intended, and, as a natural consequence will, spread enlightenment, increase intelligence, and thereby prepare the ground for the making of Humanitarians and Materialists. Besides, both of these organizations can pursue the even term of their appointed way, build up their local, or branch societies, and the School will prepare teachers to sustain and encourage these societies after they are once organized. In this way they can be made mutually profitable and really interdependent. By their co-operation the anticipated result would be more speedily achieved. It means a more solid and substantial basis for future organized effort by the Freethinkers of America. This gives strength and substance. Education is the greatest foe to all forms of superstition and in the universality of education lies our hope of ultimate success.

It has been well said that history is but philosophy teaching by example. With its repetitions we have nothing now to do. By the light history affords we ought to be able to profit through the experience thus gained and strive to avoid the mistakes of the past. The present idea of a Correspondence School may not make as meteoric a show as some of our past efforts. Its work must of necessity be slow. But it will be sure. Its results will be more certain. They will also be more permanent. There is little likelihood that orthodoxy could ever make the slightest headway against the graduates of such a school. While its instruction could not be absolute or complete, yet it points the way to a fulfillment of human desire for wholesome and useful knowledge.

The plan we have outlined for the School is sufficient to furnish information to all who may become interested enough to want to know something about it. Should further information

be desired the Blade will be pleased to offer any explanation necessary. The plan is simple enough and the Blade can manage it with ease unless the School membership increases beyond our expectations, in which event, help could be secured in order to make the monthly examinations in a correct and acceptable manner.

The first and greatest essential is the necessary literature with which to open the School. For this, in a measure, there ought to be sufficient outside support, that is, a support independent of the School, because the tuition fee of only ten dollars a year will be absorbed by the twelve examinations that have to be made through correspondence and more would be required. We do not hesitate to express a firm belief, that once our wealthy American Freethinkers can be convinced of the great utility of such a school, and the certainty of its successful launching, they will cheerfully contribute to such a cause.

In the course of time, as is the case with all educational institutions, a charity fund could be established from which could be paid the tuition fees of deserving, well recommended young men and women who have not the financial means to join the School or purchase the necessary text-books for their studies. Blade subscribers, when renewing, could, at times, enclose an extra dollar for the benefit of such a fund and as soon as it contains enough to pay the way of one student applications could be made for the benefits accruing. By these means a real human service is being rendered, a human duty being done and mankind is benefited thereby.

He who improves himself, improves that much of the universe of which he is a part. To improve others means that other parts of the same universe are being improved and with improvement more human happiness must surely come.

Now friends, the Correspondence School is in your hands. We want pupils, first, and second, we need financial help. Once we can secure the one hundred, the school will begin. If the required number is enrolled before July the School will not wait for that date but operations will immediately commence. The studies will not interfere with any labor. They can be pursued at night after the day's routine of toil is over.

Are you desirous of obtaining the advantage here offered to secure an education in science and philosophy? Then send in your names for membership.

ship in the School. You will not be asked to pay any tuition fee until we are ready to begin the courses of instruction. This will give you plenty of time to think it over.

The Blade wants to hear from all its friends on this important subject. It is a big undertaking. We must not spell failure. We solicit your support, your patronage and your hearty co-operation.

Don't hesitate. Write now. You have some idea on the subject. Make us acquainted with them. You must believe in its possibilities, its utilities. Express that belief whatever it may be. If you or unable to join the school yourself, you may know of some young man or woman who would be glad to join it. Direct their attention to it. Let them know that there is such a school. Tell them where it may be found.

By a strong, united effort we may soon acquire a splendid educational victory over the votaries of orthodoxy.

#### PAINE AND AKED.

Some time ago, Rev. Dr. Aked, a portly looking importation from England, whom Rockefeller purchased to preach in New York for the benefit of predatory wealth, startled his fashionable congregation by threatening to resign unless they coughed up \$30,000 during a Sunday morning service. The sum demanded represented the church deficit for the fiscal year. Dr. Aked sailed into his congregation, and as he has not resigned it is a safe presumption that he got what he asked for. But how Christian-like! And how unlike the human impulses of Thomas Paine? The latter started the subscription list for the straggling and starving continental army by donating his entire salary, gave his all, and a whole nation was fed. It is doubtful if Dr. Aked contributed one cent from his magnificent stipend and the sum he asked for was not to feed the hungry, clothe the naked, or to alleviate suffering, but to preach a ghostly superstition in a palatial edifice the inside of which the poor are never seen.

This is another case of thousands for superstition and never a cent for humanity. Such conditions could not obtain but for a purient, pseudo-piety which the clergy strive to cultivate in order to maintain this ecclesiastical system that is sapping the vitality of the nation. Church financiering cannot be above reproach.

## START THE SCHOOL

Strong Commendatory Letter From One of the Old Guard With Practical Hints For Its Success.

(By S. F. Benson.)

I most heartily endorse your idea of a correspondence school of Freethought. A sort of "Central Committee" of the propaganda. An inexpensive College of our Faith.

We badly need workers in the field, and we all fully realize the dire necessity of some capable organization that shall command both the respect and the solicitude of the church party.

If such an organization gave full promise of success and capability, I think it would be fairly well supported.

The greatest care should, however, be exercised in selecting the committee, and in napping out its curriculum, that it may be fully guarded against factional divisions, and special fads, which would insure its speedy extinction.

The work in hand should, I think, be two-fold, first to teach and lecture; second, to organize.

But, as you suggest, we should require a knowledge of such branches of science as furnish the foundations of our faith when contrasted with the fictions of ancient superstition.

Our special work is to remove the fictitious foundations underlying all our civilization and to substitute the solid foundation of real knowledge. There would always be two sides to our work, a negative and a positive.

The Correspondence School will of course begin small, and grow with the growth of the work. And its curriculum, and activities will of course develop with, and in consonance with its requirements.

The need of a "School Journal" of some sort will at once be felt, and so also will the advisability of securing "A multitude of Counsel" be realized. If, in the far future, the ethical teachings of this central committee, should grow imperceptibly into a new "Codex Veritas," or Book of Truth, who cares. It would not be infallible nor divinely inspired, and could therefore be pruned, amended and enlarged as the boundaries of human knowledge expanded.

One thing I would very strongly impress upon all the liberal advocates of our new philosophy, viz: That nothing but money will in the end, "make the mare go," and we shall soon need quite a goodly bank account. The correspondence must all be printed, and the time and postage would be quite an item of expense. And if any field work was intended the field workers would need to be backed by a strong central organization, or they would fail as have the old freethought lecturers.

If no field work were intended, the scope of the enterprise would be greatly curtailed, and its usefulness be very small. And I have an idea that, if it existed merely to instruct a few friendly freethinkers, it would expire within the year of its birth. But let us hear from all its friends, for I am persuaded that the correspondence idea is capable of very great expansion, and possibly it may become the fruitful germ of a strong organization capable of shaking the whole citadel of superstition. Anyway let's give the little bantling a chance, and we shall see what it can do.

Pierson, Iowa.



**THE MISSION HAS FAILED.**

"The mission of Christ is to reveal the father—who is love and fire—and to save the world." Universalist Herald.

Then indeed has Christ's mission been a miserable failure. Not has he failed in offering the slightest revelation of "the father" but he has not yet sufficiently revealed himself.

In spite of this so-called Christians, professing Christians, will waste words anent missions, revelations and the father, but the definition given of such a father is enough to make the laws of gravitation reverse themselves. "Love and Fire." The former is a misnomer in any event, and the latter may be accepted as symbolically true, for wherever the name of this supposed father has been carried it has fallen upon the people as an all-consuming fire, not with a view to enhancing the feeling of love but to inspire them with fear. Crude notions of deity beget a crude system of religion. Intelligence knows no deity, and, consequently it desires no religion. From time immemorial the gods have wrought strife and enmity by heaping coals of fire upon the unprotected heads of men and women, while the suffering occasioned by a belief in him, the miseries provoked, the hatreds engendered, all because of an alleged belief in these gods, have led men away from themselves and nothing confronted them but the dead sea fruit.

As for Christ's supposed mission, one might say we can never know what it really was or is. So many different missions have been ascribed to him by men and women who could not possibly know and they have furnished only the products of their own imaginations. So far as we have been able to learn, the one mission of this supposed Christ was to induce men and women to believe in him and in his divinity, to win the world to a special system of worship to himself. Granting that this was his mission then his most ardent followers must admit that it is a failure, and destined to become even a greater failure. Every day the world is drawing further from Christ and taking more to humanity. There are more infidels today than there were yesterday. There will be more infidels tomorrow than there are today, and with progressive forces combining for good their number will continue to increase with every tick of the clock. Men are no longer terrorized by threats of gods of fire. Gods of love are being tried but the scheme

won't work. Educated men and women know that good does not come from such a source while the misery wrought in god's name controverts all idea of love being connected with it.

If it be true as claimed, that Christ came to "reveal the father" then his revelation should have been made to all men of all nations and not to a specially chosen few in one selected spot and then expect others to take the revelation second-handed.

**SINGERS AND PREACHERS.**

According to a Kansas preacher, the custom of paying for professional singers in church choirs, of paying for professional musicians to play the organ during church service, is all wrong, and he condemns the system in no measured words.

Many people have long been familiar with one important fact, namely, that the singing rendered during church service has proven a far greater attraction to the masses than the sermons of the parsons. Judged by their respective drawing capacities, the singers ought to get better pay and the parson render his own services gratis. It is a noteworthy fact, however, that no suggestion is made of any wrong-doing on the part of the parson to receive a handsome stipend, by contract, for doing far less work than the singers and musicians.

Judging from his argument offered in support of his contention, it is in effect, that unmindful of the fact that singers of merit and organists of ability, having spent large sums of money in voice culture and musical instruction, ought to be willing to donate their services to the church for the greater glory and power of god. If this be true would it not redound to the greater glory of god if the parson would remit his salary and agree to donate his services to the church? This is only another case of do as I say but not as I do. Parsons, as a rule spend less money on their education than singers and musicians. For the most part a number are charity scholars, young fellows who take advantage of some educational fund and struggle through some ecclesiastical institution to be turned out a full-fledged, duly qualified and ordained preacher. There is no good or valid reason why the parson should not set the example of donating services and when he does it there might be an incentive for the organists and singers to follow his example.

One of the most impressive signs of the mendacity of the Christian world

is the method by which attractions are purchased to draw people to church. The simple gospel and the doctrine of a crucified savior has lost whatever charm it might have originally possessed. Something new must be evolved, dug out and put on exhibition. Classical selections are produced, by handsomely paid singers and in order to hold an exclusive call upon their services contracts are made in which large sums of money are involved and advertisement resorted to in order to let the public know what the particular attraction consists of. Famous sopranos, tenors, baritones, etc., are eagerly sought after, and this has developed a struggle between the churches, sometimes of the same denominational character, for possession of these crack soloists. Then again, time must be given to rehearsal and this draws upon the surplus energy of the choir. All this, cries this cow-boy gospel puncher, is wrong, and he would wipe it from the church curriculum. Understand, he wants to keep the musicians and he wants them to work to help earn his own salary by agreeing to donate their time and talents to his church.

Let the good work go on. Let the singers and musicians be thrust out of the churches. The church is not the place for them anyway. Music denotes joy. Singing, true singing, comes only from a happy heart. There is neither joy or happiness within the cloistered walls of an orthodox church and there is a wide field for all such joyous talents on the outside. Cheer humanity. If there is a god he does not need to be cheered. He can find no special delight in continually hearing his own praises sung aloud. Men and women can enjoy good music. It stimulates and cheers. Music is not en rapport with preaching for it is a sure thing that the preaching will spoil the music while the music cannot help the preaching. On the other hand if all the churches were to refuse to pay their leading singers the latter would leave and seek employment elsewhere and this would mean a decreasing congregation until the parson would be left with the holy ghost for company.

**FREETHOUGHT IN THEOLOGY.**

"The idea of Freethought in religion is absurd!"

So declares a religious writer in the Literary Digest of March 7, last, and the Blade thoroughly agrees with the opinion expressed.

No thought can be free and remain

creed bound. This fact remains in spite of clerical pretensions to freedom of thought in either pulpit or pew. Just as a creedless church becomes a dead church, so when a subscription to and a confession of that creed is made a requisite of church membership, thought is no longer independent, or free, for it is behedged with sectarian limitations and is prohibited from reaching out and beyond that creed.

All creeds are representatives of theological extravagances and absurdities. These have been injected into every known creed. Believers make pretense at accepting them understandingly through the eye of simple faith and the whole of Christendom is yet floundering in the theology of an atoning cross which human reason rejects. The very claim that a believer can be thought free and retain an orthodox standing is but a premonitory symptom of a turn in the tide of intellectual thought. Christians are compelled to believe in the alleged verities of an incarnation and an atonement. In the free exercise of our free thoughts men have grown to regard these as negligible quantities. The age is sickened with theological concealments. Men ask for light. They demand truth and will not be satisfied with pretense.

Reason demands that men and women shall think for themselves. Christianity insists upon a belief with insufficient evidence to justify it. Belief is not thought, and yet thought may lead to belief of some sort, but not in the direction of orthodox Christianity. The believer willingly accepts internal authority. The thinker insists upon external authority. As theology is the body doctrine of Christianity the intellectual mind insists upon treating it just as would be treated a scientific thesis or a problem in mathematics. Under such an investigation the Christian faith cannot survive. There is something exceedingly childish in the suggestion of free thought in the pulpit. Ministers dare not exercise it. The few who have risked the experiment have met with blank failure and a swift punishment has fallen upon them. But in the face of such a claim being made we are able to detect a progress even in theological schools and a sort of boldness that is indifferent to results.

From such a condition we are justified in the inference that Freethought is beginning to ride the popular wave. By claiming to be thought free the church advocates are looking for a popularity outside their own organization and the work of the pioneers

for intellectual freedom has not been in vain.

### RUSHING THE SEASON.

When the poet wrote,  
 "In the spring a lovelier Iris,  
 Sets upon the burnished dove;  
 He might have completed the rhyme  
 by the addition of something like the following:

And a preacher turns his thoughts to  
 Lots of cash and god above.

This is the busy season for the sacri-  
 loquent evangelists. It is now or  
 never. With the budding flowers of  
 spring, the leafing of the trees, with  
 all nature budding and bursting into  
 fresh, new life, the preacher must  
 needs take advantage of the opportu-  
 nity, and regarding this as an especial-  
 ly appropriate season with fine millie-  
 nery on exhibition, he plies his pro-  
 fession with more than the usual  
 ardor.

There was, or maybe, there still is,  
 an old Scotch proverb which said  
 something about shaking "the sinner  
 over hell" and it must have been  
 quite a salutary exercise for both par-  
 ticipants, that is, for both sinner and  
 preacher. In these days of numerous  
 heresies and liberalities it is highly re-  
 freshing to observe an evangelist of  
 the old school picturing future punish-  
 ment in the good and old fashioned  
 way with fire and brimstone and the  
 burning lake. Could modern evangel-  
 ism be confined more to the doctrine  
 of infinite love he would make the re-  
 ligion he preaches more attractive than  
 by converting it into a mere rain-crow  
 that loves to dwell on perdition and  
 confines it raucous preaching to the  
 direst of human punishments.

Man's fear of the unknown has  
 made him the victim of innumerable  
 religious schemes. Philosophers and  
 psychologists have agreed that where  
 ignorance reigns religion can trade  
 upon man's fears and the more dark  
 and primitive these fears become the  
 stronger are the appeals. Such a  
 fear, to ignorance, is greater than the  
 fear of any earthly punishment and  
 the doctrine of hell has been handled  
 with a view to carrying a message of  
 warning.

In some respects preaching may be  
 made to count for good. There can  
 be no doubt that strong preaching goes  
 to regulate individual conduct but the  
 preaching must be of the right sort.  
 Actions that are wrought through  
 fear are not moral, although good  
 may result. The prompting motive  
 must always be considered. When

preachers, or their assisting evange-  
 lists, undertake to regulate civil gov-  
 ernment, touch up the trusts and dis-  
 cuss the tariff; when they begin to ad-  
 dress themselves to financial, economic  
 and social issues, they must necessari-  
 ly do more harm than good, for in the  
 very nature of things they are unin-  
 formed upon such subjects and their  
 teachings being upon a false basis  
 humanity is misled and hindered in its  
 work of improvement and reform.  
 Government and politics can regulate  
 themselves without the aid of the pul-  
 pit. The American government was  
 not pulpit made. It came into exist-  
 ence in spite of the opposition of the  
 pulpit. It would be well, therefore,  
 for the church to severely let politics  
 alone and confine its work to the bap-  
 tism of babes and accounting for the  
 doctrine of infant damnation.

Social and economic reforms are no  
 doubt pressing and necessary, but this  
 very necessity has been created by the  
 pulpits of the world because of their  
 steadfast adherence to things as they  
 are and their refusal to encourage the  
 things that should be. The church is  
 the citadel of conservatism and as  
 such it is incapable of growth or ex-  
 pansion. The very moment it begins  
 to seek other issues with which to in-  
 vade the realm of thought it starts up-  
 on a downward course that can only  
 lead to destruction.

Give the evangelists their full scope  
 and they would not only destroy the  
 state but wreck society by construct-  
 ing an oligarchy. The church would  
 then be made the dominant factor.  
 Life would then be robbed of its  
 garden roses and our hands filled with  
 artificial flowers. Ignorance is swayed  
 through the sentiment, but intelligence  
 can only be reached by the reason of  
 the thing. The rulers of both ancient  
 and modern times look upon religion  
 as the palladium of power and religion  
 has invariably strengthened the hands  
 of the tyrant while it has stoned the  
 prophets of progress. Orthodoxy is  
 always retrogressive for it never learns  
 even with the accumulated wisdom of  
 the world before it.

### PUBLICATIONS RECEIVED.

Freethinker, London, Eng.  
 Truthseeker, New York City.  
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 People's Press, Chicago, Ill.  
 Holcombe Journal, Holcombe, Wis.  
 Universalist Herald, Canon, Ga.  
 The Sunflower, Hamburg, N. Y.  
 Daily Tribune, Great Falls, Mont.  
 Weekly People, New York City.



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THE object of the school is to offer, in condensed form, what may be called a comprehensive course of studies in natural science, natural philosophy, secular and sacred history, theology and ecclesiasticism, with a view of enabling the student to form a relative and comparative knowledge upon the most important subjects in issue between rationalistic thought and theological teaching.

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The full course will combine geology, astronomy, zoology, botany, inorganic chemistry, philosophy, natural history, sociology, all branches of history, sacred and secular, theology, biblical literature, logic, rules of evidence, rules of debate, composition, poetry.

Printed lessons will be sent to each pupil once every month and pupils will be required to submit written answers thereon each month.

Pupils can obtain their own text books upon advice from the instructor.

The first year's course will comprise studies and examinations in the first five subjects named above.

These studies can be made at home after the duties of the day have been completed so that this extremely liberal offer is actually brought into your home.

If desired the School will have the text books sent to you upon order and payment of the cost. Full details will be given in ample time to start the school in unison.

The School will be opened, primarily, under the auspices of the Blue Grass Blade.

For temporary purposes, James E. Hughes will be the manager of the School, with John R. Charlesworth as its principal instructor. Other instructors will be added from time to time as the needs and emergencies of the School may demand.

Pupils should have an attained age of 15 years, or more, or at least possess the rudiments of a good elementary education.

No man or woman ever gets too old to learn and the School is open to all persons over the age suggested who may desire to avail themselves of these educational opportunities.

You will profit by these studies. To learn what is offered enables you to teach others.

Do you wish to join the School?

Then send your name, now, to James E. Hughes, Blue Grass Blade, Lexington, Ky., and have it enrolled.

The tuition fee will not be called for until 100 names have been secured. With that number the School will open.

JAMES E. HUGHES.

Series A.  
Primary Department.

## ZOOLOGY

### FIRST LESSON

**EXPLANATORY**—The questions propounded below are designed to serve a double purpose. They constitute an outline for an investigation into what will assist the student to obtain the most complete knowledge of the subject. A full and complete answer to each question may be found in the text book. The course is prescribed to benefit the student, therefore, answers must not be taken verbatim from the text book but should be a mental effort upon the part of the student derived from what has been read.

If a reference to the text book is necessary for the purpose of obtaining the correct way to spell a name, or even to refresh memory, this is permissible, but should not be done if it can be avoided. If such reference is made do not prepare the answer until the mind has been allowed to reflect upon the question. In this way the student will be able to better remember what has been studied.

..Your success or failure depends upon the manner in which you conduct the studies assigned. You may deceive the instructor, successfully, but you cannot deceive yourself and you are the one to benefit by the study and ought to know whether they have been conducted properly or improperly.

**SPECIALLY OBSERVE** that the examination questions are designed to compel the student to read in order to find the answer. At the same time it is an outline, or a direction, to what is best for the student to know in order to complete the education desired. Having found the answers, by reading, also read the correlated portions of the book, the text and context, and in this way your knowledge will be more thorough and complete. Don't abandon the book after you have made answer to the questions. If you do you will neglect the opportunities here offered.

### RULES

1.—An answer must be made to each and every question propounded in writing. Sign the paper and mail to us not later than the last day of the month after receiving. Write only on one side of the paper. Foolscap should be used for convenience.

2.—Write to the Instructor for advice in case of necessity if you fail to fully understand what is given you.

3.—No change can be made in examinations after they once reach this office.

4.—Each examination paper will be adjudged and graded according to its merits and the grading reported back to the student with proper corrections in explanation of any error appearing. The student should intently note the corrections, if any.

5.—Examination papers will be mailed from the School at such times as will allow the student to have them in his or her possession by the first day of each month.

6.—Every question must be answered. To omit any question will count against the per centage in grading. All answers should be made in duplicate, the student retaining one copy for future reference in case of error and correction.

7.—In grading a general average of 75 per cent will

Example      Answers to Examination No. 1.  
enable a student to pass. The gradings will be designated  
Zoology—Primary  
good," 85 per cent.; "Excellent," 90 per cent.; "Excellent x," 95 per cent.; "Perfect," 100 per cent.

Example      Examination No. 1.  
Zoology—Primary.

Question 1.—What is Zoology? Define term and scope.

Question 2.—Into how many classes are objects divided? Name them.

Question 3.—What are organic objects? What inorganic objects?

(Forty questions constitute one examination.)

by "Fair" 75 per cent.; "Good" 80 per cent.; "Very

Answer 1—Zoo, from the Greek zoon, pertaining to animal or animals. Ology, being a discourse, or inquiry into, Zoology is a discourse or inquiry into animals and animal life. Its scope is to treat of all animals, from the lowest to the highest, with reference to their structure, functions, development, analysis, nomenclature and classification. The subject is sub-divided into other branches of its own.

Answer 2—Objects are divided into two classes, organic and inorganic.

Answer 3—Organic objects are plants and animals manifesting a cell life, and known and distinguished as living things. Inorganic objects are such minerals or mineral substances as rock or soil, known and distinguished as non-living things.

(Answers to all other questions follow:)

### APPLICATION FOR MEMBERSHIP.

James E. Hughes, Lexington, Ky.:

I, the undersigned, hereby make application for membership in The Scientific and Philosophical Correspondence School for.....year.....course of study. I agree to follow the course of study prescribed and to conform to the rules governing examinations. I also agree to procure the prescribed text-books and to follow the course of studies therefrom as directed by the School.

Name.....

Do you desire to become  
a teacher?

Address.....

Answer.....

County.....

State.....

Fill out the above blank and mail to James E. Hughes, Lexington, Ky.



## The Blade's Correspondence

### ANSWERS TO CORRESPONDENTS.

E. LEWIS—Your suggestion to have the Blade copies for one year bound is excellent, and we had that in view when we changed the form. If we can work it we shall bind up a number at the end of the year for those who may desire them.

E. W. SHIRLEY—No better work could be done, or of greater value to the cause, than your work of distributing Freethought literature. That is the way to get next to the people. Hope you will come out of your legal fight O. K. Thanks.

W. F. BOZEMAN—The advertisement has gone in the last issue. Now tell us how you like the looks of it. Freethinkers desiring those particular seeds are solicited to order them from you. Thanks.

SILAS ROCKWELL—Thanks for manuscript. Will use it as indicated in personal letter sent.

L. R. BROADWELL—Your position in regard to the Blade is commendable. All we publish may not please every reader, but we publish some things that all readers may find pleasure therein. Thanks for renewal.

J. T. BOHON—Will give Billy Sunday and Madame, a touch in some succeeding issue. We appreciate the papers and thank you for interest shown.

C. DANIEL—If the Blade does not come regularly now kindly call our attention to it again. Thanks for names. Sample copies will be sent.

A. D. MARBLE—Sorry your correction could not reach us in time for the original article, but with its publication now our readers will be able to understand.

JAMES T. GITTMAN—Glad to state that the Blade is still doing business at the same old stand and by the eternal we mean to keep it up. Come in and join the family.

### CORRESPONDENCE.

#### A Splendid Suggestion.

PASADENA, CALIF.—I am much pleased with the new form of the Blade. Fifty-two issues, will if preserved make a book of

780 pages, and it will be well worth binding, and kept on the centre table.

E. LEWIS.

#### Still running, by Gum.

WOODLAWN, ALA.—Kindly inform me if you can furnish back numbers of the "Blade" between the issues of January 26th and March 1st, and cost of same.

JAMES THORNTON GITTMAN.

#### Correction Offered.

OKLAHOMA, CITY, OKLA.—By way of correction—please state that No. 46, page 12 of the Blade the 1905 Report of the Penitentiary is for the state of Ohio, instead of Oklahoma, as Oklahoma has none but instead uses the Kansas pen. The omission of Ohio may cause many disputes and put our people in bad light. The Ohio Penitentiary Chaplain furnished me the figures.—A. D. MARBLE.

#### Will Get It Straight.

CENTRE, ALA.—On the 19th inst. I mailed you postoffice order for \$1.50 for one year's subscription to your paper. I also acknowledged receipt of sample copies. Have not heard from you since. Have not received the Blade in three weeks, what is the matter?—C. DANIEL

#### Likes It Just the Same.

VELPEN, INDIANA.—Enclosed herewith please find \$1.50 to set my subscription to the Blade forward one year. It don't require a very wise person to know that the "Blade" is greatly improved in its new "dress" and worth every cent it costs and more too. I am unable to get you any new subscribers here from the fact that our people do not like your position on the prohibition question, neither do they like that Red Flag business. If you will get into the "Band Wagon" on the temperance question and throw down that "red rag" and hoist the Stars and Stripes, I think I could do something for you. It seems, friend Jim, that on religious questions, you can knock every last person on but as soon as you get off that question it seems you don't "keep steady in the boat" but "with all thy faults I love thee still." I expect to be a subscriber to the Blue Grass Blade as long as I live.—L. R. BROADWELL.

#### Your Method Is Good.

MATHIS, GA.—Enclosed find Postoffice order for \$1.50, which will extend my subscription till October 7th, 1908. I feel under lasting obligations to you for past favors, and especially for the improved style of the Blade. It is filled with good reading matter, and being an agnostic and Atheist you know I enjoy reading good letters in free thought papers. While taking a ride on the T. F. Railway last Sunday I distributed eighteen copies of the Blade to the passengers and I requested each one to read the paper telling them it is an Infidel paper, each one agreed to read it. I am in my 67th year and am a strong believer in cause and effect. I want no superstition in mine. I have paid out over one hundred dollars since I subscribed to the Blade, on account of being an Atheist I was tried in the Superior Court, the Judge is a Baptist preacher, one witness is a Baptist preacher, and two others were members of the church, and strange to say I was not drunk either. (See.) Well I want to write a letter for publication later on when I have time. I have nine boys, and one girl and a good wife and none of them believe in old orthodox superstition. I preach Atheism to all when I get an opportunity which is very often. Wishing you and the Blade a life of happiness I am your friend.

E. W. SHIRLEY.

#### Will Be Published.

COVINGTON, KY.—Enclosed I send you some copy, which I hope you will think it a valuable acquisition to the columns of your invaluable Magazine. It was written my request, by a friend who is a Scotchman, who is not only a Freethinker but a very bright talented young man. Very ultra in his views and perhaps a little enrattic. You will find his writings sound, keen and sparkling with wit. What I send you is only a prelude to later communications; I hope and beg you will publish them as I think they will be a valuable accession to your worthy paper. I have secured liberal favors from Mrs. Josephine K. Henry; She is a most charming person and writer one among ten thousand and altogether lovely. I heard her address a convention in Cincinnati several years ago, when she made a lasting impression on my mind.—SILAS ROCKWELL.

#### The Ad Goes Alright.

LEESBURG, FLA.—I would like a little ad in the Blade. It is enclosed. I will also say I love the Blue Grass Blade. I appreciate Mrs. Henry's letters. Was a great admirer of Mr. Moore. I have spent some pleasant hours in and around Lex-

ington. Hope to visit your city again someday.—W. T. SOZEMAN.

Sunday's Vanity Exposed.

HUSTONVILLE, KY.—By same mail I start you paper containing samples of Mr. Sunday's matter and manner, which are stirring credulous to unprecedented affluence. He is furious and often ferocious. Voice pitched to highest key because of large auditorium. Observe demagogic assumptions and pleadings. Sermon on John V. 40. Nothing on VI. 44. Condemns Confucius for advising a in that good may result. No reference to his prototype's utterance in Romans 3-7. Heard him waiver thieves repentance on cross as his first chance eagerly accepted. Dismissed without further comment. The clergy in my row and behind me (I was given a preacher's reserved seat, placed to receive full benefit of showers from the saint in sanctuary) got a new dodge in Billy's version and chuckled audibly in admiration and approval. "That's good! that's good!" This is closing week of Crusade 5th—Combined, concentrated work to excel all precedents. \$10,000 to be raised as a voluntary for Billys—a distributing bureau—Billy wears a sparkler on left hand and Madame S's "fixus" are fastened with gems that glitter. Not a brick has been thrown at each vanity. No stress on dress—now has anyone of the rescued been constrained to cut out tobacco.—J. T. BOHON.

NOTICE!

The many Patron Members and friends of the Motherlove Home Movement will be glad to learn that Helen Philbrick, its originator, is securing title to 20 acres in La Prosperidad Colony Association in Lower California. In this Colony, all need of or incentive to the prostitution of creative energy being removed by governmental provisions (franchise and industrial freedom for women and public apportionment for children) the principle of the Motherlove Home, education of woman in the basic principles of human life, for protection of the gens through her honor based on that education and seconded by her industrial freedom, is practically accomplished as soon as the settlement of the Colony is accomplished. Every new member of the Colony sent in with mention of this notice will add one acre (of the 15 remaining) to the Home-site, will receive credit on the Motherlove accounts and will be making for themselves, a permanent home on the richest land, in the finest climate and among the best governed, happiest and most intelligent group of people in the world.

Free printed descriptions of the Colony, and the Home outline. Address Helen H. Philbrick, 457 Ulyses St. Los Angeles Calif., or

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"Brother Smith, the charge is gambling in stocks."

"Yes, sir."

"And you plead not guilty?"

"No sir, I plead guilty."

"Then you do buy and sell stocks, speculate in wheat and oats, and sell futures in pork?"

"I do sir. Didn't I give \$1,000 in cash to help build this church?"

"Yes."

"Well, I scooped that in one little deal in pork. Didn't I pay in \$500 on the organ?"

"Yes."

"That was part of my profits on a speculation in oats. Didn't I pay a deficiency of \$400 in the minister's salary this year?"

"Yes."

"That came from a corner in cats. Haven't I whacked up on the orphan asylum, the new bridge, the park and the fire engine?"

"You have."

"Well, that means more new corners and holding on till I felt my hair growing gray. Gentlemen, I will step out for a moment and let you reach a verdict."

He stepped, but it was only thirty seconds before he was called in and congratulated on the verdict of "Not guilty."

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